

NorthWest



Masonic History

THE ONLY WAY TO HAVE A FRIEND IS TO BE ONE.

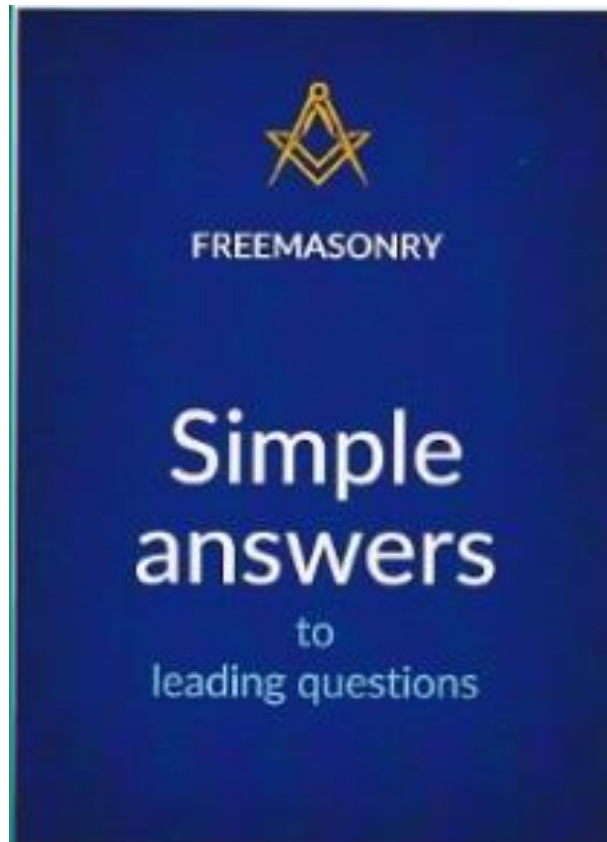
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Do you know of someone that would like to receive this? Please, ask them to send me an e-mail @ <richard_candy@msn.com>. That way I will have their e-mail address without any problem. If you do not want to receive this e-letter just hit reply and say, "No thanks". I will remove you from my email list at soon as I can.

I don't agree with everything in this Newsletter. It shows different opinions in different areas of the world. Remember, Masonry is World Wide. Masonry is different, but it's the same. Read this and think. I am not saying it's better, right or wrong, just different! I would like to have some feedback. What are your ideas about these subjects? Do you agree? Do you disagree? Please, give me your ideas. I hope you enjoy!!

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Introduction

I would like to thank the Grand Lodge of Oregon as well as the Grand Lodge of New Zealand. With out them this program would not exist. It's with their permission that I can print it here. This needs to be spread thru Masonry. You can call the Grand Lodge of Oregon and get your own copy.



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Speaking up for Freemasonry

We take great pride in Freemasonry – the friendships that are created; the good that is done in our communities; the tolerance that is generated by avoiding issues of a political or religious nature; and most importantly the qualities of life and action that it promotes to members.

There is no reason why we cannot speak freely about this, to **Speak Up For Freemasonry** – to talk publicly about what we do, why we do it and how our organization is founded on the principles and virtues of civilized society.

There is value in one on one, face to face dialogue, explaining in plain English the beauty of Freemasonry; the qualities it promotes; the involvement of our partners and families in all we do and the values it espouses – *making good men better*.

This booklet is designed to assist Freemasons to communicate openly and freely with the public on the many fine attributes that make up our organization. While there remains a small number of our ceremonies when are not disclosed until a candidate is made a Freemason, there is so much information that can and should be shared.

This booklet outlines some plain English explanations of Freemasonry, and will be a useful guide to our members, or the public, when the topic of Freemasonry is raised.

The material in this booklet is not intended to be exhaustive or dictatorial but aims to provide a general outline for your guidance. Use your own language, words and phrases and be mindful of the person to whom you are speaking – a young man might have a particular interest in what happens within a Lodge while a lady might have a father associated with the organization.

Let us not be afraid to talk with pride about our organization – each one of us might use different words or emphasize differing aspects of the fraternity. Think of the circumstances – speak comfortably, honestly, plainly – and be prepared to raise the topic at any time, any place.



Be proud
and let us all
Speak Up for

Freemasonry



Oregon

Freemasons



Where did it all
begin?

Freemasonry is a diverse and complex organization. It is very old, its origins lost in time. The first written evidence of its existence is dated from England in the 14th Century. The Grand Lodge of England was formed by four Lodges in London in 1717. Grand Lodges were formed in Scotland and Ireland in the years following.

Freemasonry subsequently spread around the world with the growth of the British Empire.

It is accepted that its origins stem from the 'Lodges' of stonemasons attached to the building of castles and cathedrals in medieval times. Reasons behind the rise of Freemasonry in the general population later are generally attributed to the changes in society at the time of the enlightenment with the growth of secularism, the scientific age and the recognition of the rights of the individual.



And in

Oregon?

— —

The Midnight Freemason

[NASA - Giordano Bruno and Other Worlds](#)

by Midnight Freemason Contributor

Bro. Travis Simpkins



The best parts of being a freelancer are the frequent surprises that come along with it. When you open yourself up and are willing to work with anyone, you never know who will reach out to you next.

One morning a couple months back, I woke up and checked my email like I always do. Mixed in with the usual communications was a rather peculiar one. The message was from NASA, and the writer was looking for permission to use my artwork depicting the 16th Century Hermetic philosopher/astronomer Giordano Bruno in an upcoming presentation in Sorrento, Italy. The artwork was to be projected on screen during a lecture by Colonel Roger Hunter, program manager of the Kepler Mission, and this particular section of the presentation would focus on Bruno's theories regarding "other worlds." After restraining my excitement and quickly verifying the information, I very

happily agreed to the request.

It was obvious why NASA is interested in Giordano Bruno (1548-1600). He was an ex-friar turned natural philosopher, whose Hermetic teachings put him at odds with the dominant ideological visions of the Church. Condemned by the Inquisition as a heretic, Bruno was burned at the stake in Rome's Campo di'Fiori on February 17, 1600. Among the many theories introduced by Bruno, one of his most profound was the idea that the universe is infinite and the stars we see in the night sky are actually suns being orbited by other planets that have life on them.

It was also obvious how Colonel Roger Hunter and the Kepler Mission are inspired by Giordano Bruno's work. According to the official statement on NASA's website: "The Kepler Mission, NASA Discovery Mission #10, is specifically designed to survey our region of the Milky Way galaxy to discover hundreds of Earth-size and smaller planets in or near the habitable zone and determine the fraction of the hundreds of billions of stars in our galaxy that might have such planets."

Less obvious, to me anyway, was just how strong the Masonic connection was to all of this. I knew of astronomical references in the lectures and of Bruno's influence on memorization, relevant to our ritual studies, through his well known work on "The Art of Memory" which utilized the many mnemonic devices we all use (whether we credit Bruno for it or not). However, I didn't fully see another much deeper and direct Masonic connection until I shared the news of this project on my Facebook page. Soon after posting the update, Shawn Eyer commented asking if I had seen the old Fellow Craft lectures that related to Bruno's theory. I replied in the negative and he sent me a fantastic article he had written titled "Numberless Worlds, Infinite Beings" that had originally been published in *Philalethes* (Vol. 65, No. 3) back in 2012. Among the mosaic of valuable insights contained within the essay was an eloquent quote, once included in the Fellow Craft Degree, that directly corresponded to the subject. I found myself reflecting on it's meaning and implications for much of that day. The words were taken from William Preston's 1780 Lecture of the Second Degree: "Here we perceive thousands and thousands of suns, multiplied without end, all arranged around us, at immense distances from each other, attended by ten thousand times ten thousand worlds, all in rapid motion; yet calm, regular, and harmonious; invariably keeping their prescribed paths, and all peopled with a myriad of intelligent beings, formed for endless progress, in perfection and happiness."

Ask a number of supposedly learned people about Giordano Bruno and at least half of them will reply, "Who?" Never elevated to his proper status among the historical luminaries that comprise the world's greatest thinkers, Bruno is under-appreciated and yet his enduring influence is still ever-present in the shadows. On the landing of the main staircase in the House of the Temple, chiseled into the wall, is a quote attributed to Albert Pike that reads, "What we have done for ourselves alone dies with us; what we have done for others and the world remains and is immortal." While meaningful in their

own right, Pike's words echo a sentiment written 300 years prior by Giordano Bruno: "What you receive from others is a testimony to their virtue; but all that you do for others is the sign and clear indication of your own." (On the Infinite Universe and Worlds, 1584)

~TS

Travis Simpkins is a freelance artist with clients throughout the United States and Europe. He currently works on projects for the Supreme Council, 33°, NMJ in Lexington, Massachusetts. He also serves as a portrait artist for the Grand Lodge of Massachusetts, Grand Lodge of New Jersey and other jurisdictions across North America. His artwork is in many esteemed collections, including the Harry S. Truman Presidential Library & Museum in Independence, Missouri.

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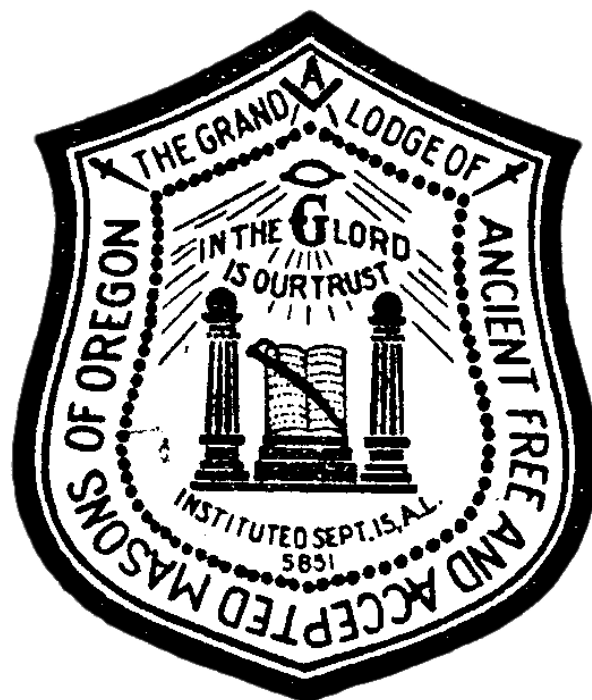
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HISTORY OF THE GRAND LODGE OF A.F.&A.M. OF OREGON

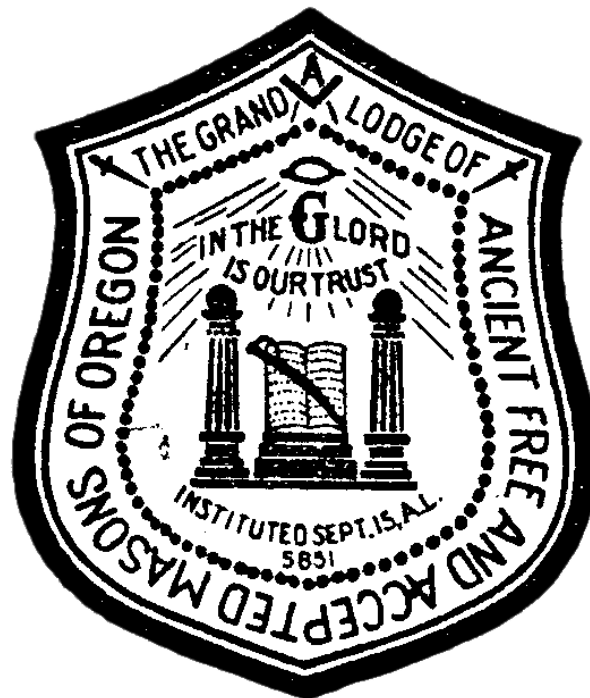
From 1846 to 1951 inclusive

Vol. I and II

John C. Wilkinson
Worshipful Grand Master

This jurisdiction had no settled policy of recording Masonic history until the 1952 Annual Communication, when the Constitution was amended to provide for a Grand Historian. By making provision for an historian and delegating to him the history of this jurisdiction would be recorded, not on a sporadic basis, but as a continued enterprise. In 1959, a Topical History of the Grand Lodge of Oregon, composed of twenty subjects deemed to be of interest to the Craft, was prepared for the use of the lodges during the Centennial year of this Grand Lodge. Some of these subjects were written in considerable detail, and there is no point in repeating this material in the History of the Grand Lodge, other than to make mention of particularly interesting items as they occur. The Topical History was mimeographed at considerable expense and distributed to all the lodges in this jurisdiction. Grand Lodge, by adopting of the report of the Grand Historian at the 1954 Annual Communication, authorized the binding of these mimeographed sets and their sale to the craft at cost. Accordingly, the complete history of our Grand Lodge is composed of the Topical History and the History of the Grand Lodge as it occurred under the leadership of each Grand Master. This history is written under the plan that a Grand Master's term of office, be it one or more years, constitutes a chapter, and will include a condensed biography of the Grand Master; excerpts from his report to Grand Lodge; date on lodges placed under dispensation, chartered, and dissolved; legislation enacted; and important events. While it must be as concise as possible, yet reader interest must be considered, in order that it will have adequate value for the Craft. Portland, Oregon

John C. Wilkinson



CHAPTER NINETY

LLOYD K. McRAE, GRAND MASTER, 1948-1949

Lloyd K. McRae was born in Walla Walla, Washington, on June 10, 1901, the son of Kenneth and Janet McRae. He was educated in the Grande schools and graduated from Pendleton High School in 1919. He attended the University of Oregon for two years, and then went to work for the Standard Oil Company in Los Angeles for a period of three years. He then returned to eastern Oregon and engaged in wheat ranching on a farm in Umatilla County, which activity he is still following.

He was married to Miss Doris Romine of Clarkston, Washington, on April 11, 1926, and from that union they have two daughters, Catherine and Mary Lou. He is a member of the Presbyterian Church.

He was made a Master Mason in Pendleton Lodge No. 52 on March 19, 1923 and served as its Master in 1941. He is also a dual member of Nasburg Lodge No. 93, Helix, Oregon.

He was elected Junior Grand Warden in 1945, advanced each year thereafter, and was elected Grand Master in 1948.

Ninety-Ninth Annual Communication, At Portland, 1949

The Grand Lodge was opened on June 15, 1949, by Grand Master Lloyd McRae, in Annual Communication, with representatives present from 171 chartered Lodges; 9 Lodges were not represented: Dolph No. 80, Hood River No. 105, Rickreall No. 110, Lostine No. 123, Estacada No. 146, Redmond No. 154, Wheeler No. 167, Bingham No. 168, and Sweet Home No. 202, Crater Lake Lodge U.D. and Benjamin Franklin Lodge U.D. sent delegates to Grand Lodge.

Grand Master McRae reported that the condition of the Lodges was satisfactory, all but a few Lodges had conferred degrees during the year, many of the financial problems had been licked, and great interest in Masonic education had been apparent from the many requests for speakers by the Lodges. Attendance had been stimulated by the planned meetings, and harmony was general throughout the Grand Jurisdiction.

He had created a new District NO. 32 and appointed W. Brother George C. Hart, Palestine Lodge No. 141, to be District Deputy Grand Master. The Lodges in the new district were; Palestine No. 141, East Gate No. 155, Lents No. 156, Sunnyside No. 163, and Sunrise No. 196.

The death of M.W. Brother Fred W. Hartman, P.G.M. and Grand Orator, required a replacement for the place of Grand Orator, and W. Brother Harry Sroufe was named to complete the unexpired term of Brother Hartman. W. Brother Calvin A. Watson, Newport Lodge No. 85, was appointed District Deputy Grand Master, in and for District No. 30, as a replacement for Brother Lorne T. Dixon who had resigned.

The death of M. W. brother Fred W. Hartman, P. G. M. and Master of research lodge of Oregon number 198, was reported by the Grand Master. M. W. Brother Hartman died quite suddenly from a heart attack on August 10, 1948, in Woodbury by the Grand Lodge on August 13, 1948, with W. Brother Enoch Carlson, Grand Marshall, conducting the funeral rites in a most impressive manner, with final commitment at the Portland Crematorium. Ten Past Grand Masters, and a large attendance from Portland and from all over the State, were present. M.W. Brother Hartman ruined his health by overworking during his year in the Grand East, frequently traveling from one end of the state to another engagement at a distant point and forcing himself to the utmost in his devotion to the Masonic education program. He was a dedicated Master Mason with a keen desire to advance the cause of Freemasonry without regard to his own health and well-being, and Oregon Freemasonry lost a devoted Brother when he left us.

M.W. Brother Percy R. Kelly, P.G.M., died in Salem on June 14, 1949, the day before the Grand Lodge opened in Annual Communication, and on June 17, he was buried by the Grand Lodge with Grand Master Shalor Eldridge pronouncing the funeral rites. Thirteen Past Grand Masters attended the funeral.

On July 6, 1948, Grand Master McRae constituted Cascade Lodge No. 208 at Trail, Jackson County, and installed its Charter officers.

On July 8, 1948, Grand Master McRae constituted Ashlar Lodge No. 209, in the Pythian Building, Portland, and installed its chartered officers, John C. Wilkinson, Master, Ben I. Swank, Senior Warden, and George Fox, Junior Warden.

On July 10, 1948, Grand Master McRae constituted Tigard Lodge No. 207, and installed its charter officers.

Grand Master McRae, on October 20, 1948, convened the Grand Lodge at Waldport, and dedicated the Masonic Temple of Alsea Bay Lodge No. 203. After this ceremony, dinner was served to the Brethren, and on the same evening the Grand Master held the District Meeting of District No. 30 in the newly dedicated temple.

On April 20, 1949, the Grand Master laid the cornerstone of the new Masonic Temple of Milton Lodge No. 96, at Milton-Freewater; and on April 21, 1949, the Grand Master dedicated the new Masonic Temple of Elgin Lodge No. 67, at Elgin.

Part of the Grand Master's program was education of Master Masons in the principles and purposes of Masonry. Accordingly he asked all Lodges to hold ten planned meetings, and he was pleased to report that the response had been most gratifying with some Lodges reporting increased attendance and giving credit to their planned meetings.

Grand Lodge, at the 1948 Annual Meeting, by resolution adopted, directed Research Lodge of Oregon No. 198 to prepare an educational plan under the direction of the Grand Master and the Grand Lodge Trustees. The death of M.W. Brother Hartman slowed this program, but when M.W. Brother Harry Proudfoot was elected Master of Research in December 1948, the program was whipped into shape and was now showing some progress.

Regarding the Masonic Home, he noted that the buildings were put into service in 1922, and no major repairs had been made since, but in the near future repairs would have to be made to the roof, heating system, plumbing and painting of outside walls.

At the beginning of this year, the Endowment Committee accepted the responsibility of devising a plan to build up the Masonic Home Endowment Fund. It was essential that this plan be put into immediate action, because when the Endowment Fund has been built up to an amount where the interest will take care of the operational cost, then and then only will the members of the Jurisdiction be relieved of a per capita tax for home support. He did not add, that the time when the Endowment Fund would warn enough to support the Home was in the dim distant future, and only when several million dollars had been raised for this fund would there be sufficient earnings to adequately support the Home.

He noted that the average age of the guests in the Home was 81 years and everyone was a potential hospital case. The percentage of hospital cases continues to increase each year, which requires more medical care and more employees. The rush for the degrees in the Lodges had wiped out the operating deficit, but he cautioned that this rush of candidates would doubtless slow up and decrease the available funds, hence the necessity of building up the Endowment Fund.

Grand Master McRae issued his proxy to W. Brother John C. Failing, Past Master of Willamette Lodge No. 2, to visit and inspect Oregon Military Lodge, at Frankfurt, Germany.

Grand Master McRae issued a dispensation on April 18, 1949, to Benjamin Franklin Lodge U.D., Portland, which was sponsored by Ashlar Lodge No. 209, and a majority of the Lodges in the Portland concurrent jurisdictional area approved by the new Lodge. Although the Grand Master did not report that he had instituted Benjamin Franklin, it is to be presumed that he did so.

Grand Master McRae recommended that Crater Lake Lodge U.D. be given a charter, the dispensation of Oregon Military Lodge be continued; and he strongly recommended that the salary of the Grand Secretary be raised in view of the fact that salaries paid in western jurisdictions, and particularly those on the Pacific Coast, were considerably larger than that paid to our Grand Secretary. He recommended that due consideration be given to his ability and qualifications as a competent executive, and on this basis the Grand Secretary should be given a comparative increase in salary.

W. Brother Harry Sroufe, Grand Orator, presented his oration entitled "Whence Came We and For What Purpose?" It is a splendid historical presentation and throws considerable light on the past activities of the Roman Hierarchy. It is highly recommended reading for all Master Masons.

The report of the Grand Lodge Trustees disclosed that a check for \$2,000.00 had been presented to the Salvation Army for the purpose of assisting in the aid of Vanport flood sufferers. Contributions in the amount of \$904.40 had been received from the Lodges and placed in the Grand Lodge National Emergency relief Fund.

Initial steps had been taken to explore activities which might be considered for the Centennial Celebration of the Grand Lodge, and R.W. Brother Nesbitt was appointed Chairman by the Grand Master.

In the report of the Grand Secretary, we find that 296 Life Memberships were issued; and total since the program started was 4,383. During the year, forty-four of the Fifty-year Emblems were presented in recognition of the recipients' good standing during fifty or more years in the Masonic fraternity.

For the calendar year of 1948, 2,210 were made Master Masons; 227 Master Masons were dropped for non-payments of dues; and there was a net gain of 1,641.

R.W. Brother Worth Harvey, Senior Grand Warden, reported on the Grand Lodge Educational Fund. The Grand Master had requested that a closer contact be maintained with the beneficiaries of this fund who are the children of deceased Master Masons in need of financial assistance in grammar and high school. A start was made in complying with this request, and it had been a source of much pleasure to get letters from children describing their school work and the gratitude expressed for the help given.

During the year, 29 families had been given assistance, with 47 children and 22 Lodges represented. These 47 children received \$12,635.00 from the income of the Grand Lodge Educational Fund. Increasing demands would indicate that the entire income of the fund would soon be needed.

M.W. Brother Harry D. Proudfoot, Master of Research Lodge No 198, made a report on the implementation of the Research program adopted by Grand Lodge. The details of the plan are extensive and will not be delineated here, other than to show that Research Lodge was

furnished 111 addresses to the Lodges on a wide variety of subjects, and as Master, he was aware of the personal sacrifices entailed by the Brethren who delivered these addresses. He made a statement which will be quoted in full:

"In reviewing the past year we believe that substantial progress has been made. We fell that the steps that have been taken will not be retraced. Our greatest disappointment is that the committees in the lodges have not indicated to us the types of programs presented and their appraisal of the results."

"In closing I wish to extend my sincere thanks and appreciation to the members of Research Lodge, who have at all times, and without reservation, been cooperative to the fullest extent. The trustees of the Grand Lodge have given their time and attention at considerable personal inconvenience."

"This jurisdiction is to be complimented in having instituted a program of education in a manner which insures its success. There is a long and difficult road to travel, but we have the necessary talent—men who are not only competent, but who are also unselfish and willing to devote their energies towards the realization of our purpose. I, therefore, recommend to you that our efforts be continued under the supervision and approval of the Trustees of the Grand Lodge."

A proposed amendment to the Code was presented and adopted, which provided that the Annual Communications of the Grand Lodge be held on the first Wednesday in December each year, in Portland unless otherwise ordered.

The special committee on revision of the Code, W. Brother Walter O Haines, Chairman, made a report. They had completed revision of the Code, but due to lack of time, they had not been able to have the Code, as revised, prepared properly for consideration by the Lodges. The Committee felt that the Lodges should have an opportunity to review the revised Code, before voting on its adoption, and therefore recommended that the revised Code be printed and copies sent each Lodge, the Jurisprudence Committee and others who might be interested, and that final action be taken at the Annual Communication in 1950. They also suggested that any suggestions or criticism be presented in writing to the Grand Secretary for due consideration by the Committee.

The Grand Lodge on June 16, 1949, granted charters to Crater Lake Lodge No. 211, Klamath Falls, and to Benjamin Franklin Lodge No. 210, Portland.

Grand Secretary Proudfoot reported that he had received a telegram from Brother Stanley Q. Wentz, Past Master of Oregon Military Lodge, Frankfurt, German. It read: "Letter follows in reference to my visits to U.D. Lodge in Frankfurt on the 19th and 26th of May. Found officers sincere, hardworking, but needing experience. Believe work being done justifies continuation of dispensation."

Grand Lodge adopted the report of the Jurisprudence Committee in which they recommended that the proposed amendment to the Code, increasing the contribution of each Master Mason to the Home Maintenance Fund from \$1.50 to \$2.50, making total per capita contribution \$3.50, be adopted. There is no record in the 1949 Proceedings of Grand Lodge adopting the amendment to the Code. However, it does appear in the Revised Code, adopted in 1951.

On June 16, 1949, Grand Lodge adopted a proposed amendment to the Code, which called for the Grand Secretary's salary to be increased from the existing \$4,200.00 per year to \$6,000.00 per year, payable monthly.

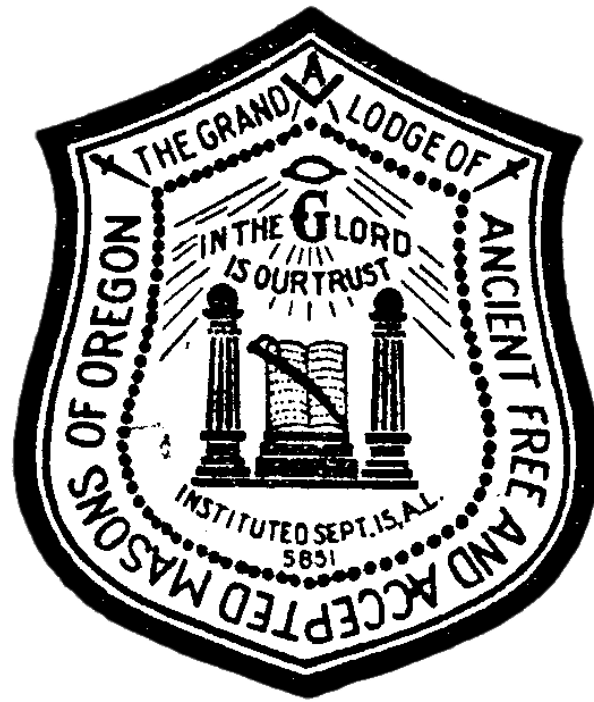
The Finance Committee approved the Masonic Leadership Fund, which had already been approved by the Grand lodge and had been referred to the Finance Committee. Their report empowered the Grand Lodge Trustee to appropriate and use the from the General Fund, prior to the Grand Lodge communication of 1950, such sums as may be necessary, not to exceed \$1,400.00.

A special committee had been appointed by Grand Master McRae in 1948 on the recommendation of Grand Master Ransom, to study and report on the advisability of Masons in Oregon giving scholarships to encourage young men in leadership training. Their report at this Annual Communication recommended that such action would benefit Masonry and society in general, and they therefore recommended the following procedure:

That there be a committee of three appointed by the Grand Master, who should recommend to the Grand Lodge Trustees qualified young men from Masonic homes for these scholarships and shall choose its applicants from young men recommended by Lodges in this jurisdiction. In selecting candidates the following features were to be considered: Fair distribution geographically, graduates from upper one-third of his class of a public high school, student receiving scholarship must be in need of assistance in order to attend college; the scholarship would be limited to \$200.00 per student, payable as the Grand Lodge Trustees see fit; student to attend the college of his choice; there must be an advisor from a Masonic Lodge appointed by the Grand Lodge Trustees; program to be financed from a fund to be known as "Masonic Leadership Fund" which would receive five cents of the per capita tax, and with the present membership it was assumed seven scholarships would be available.

The Masonic Leadership Fund was to have a one-year status and was therefore a trial project.

The Grand Lodge adopted a resolution empowering the Trustees of the Grand Lodge to take whatever action they deemed necessary or desirable during the coming year to work out plans and details for the observance of the Centennial of the Grand Lodge of Oregon.



CHAPTER NINETY-ONE

SHALOR CHARLES ELDRIDGE, GRAND MASTER

1949-1950

Shalor C. Eldridge was born in Ogden, Utah, on February 3, 1896, the son of Kersey Coates and Ruth Augusta Eldridge. When he was two years old, he moved with his parents to Newberg, Oregon, and in 1900 to Independence, Oregon, where he received his grammar and high school education. He attended Oregon Agricultural College, now Oregon State

University, for one year, and then worked for his father in a creamery in Independence for one year. In May 1915, he became associated with the Independence National Bank until 1917, when he enlisted in the U.S. Navy, as a yeoman apprentice, and after graduating from the Yeoman School at Goat Island, San Francisco, he served as a yeoman for twenty-seven months, and five months in transport duty between the port of New York and Brest, France.

Three years after discharge from the Navy, in April 1922, he became a beneficiary of the Veterans Bureau with a service-connected disability, and it was not until 1929, when he became a lookout for the U.S. Forest Service, that he regained his health, At a later period he was with the Biological Survey during the days of the Civilian Conservation Corps.

When he left the Navy in 1920, he settled in Burns, Oregon, and on December 29, 1920, he was married to Leona Thompson. Much of his experience had been in retail merchandising, but in June 1937, he moved to Portland and associated himself with his brother in the wholesale field. On September 1, 1955, he was appointed Superintendent of the Masonic and Eastern Star Home at Forest Grove, and retained that position until December 9, 1959,

He was made a Master Mason in Lyon Lodge No. 29, Independence, on May 17, 1917, and in December, 1930, he affiliated with Burns Lodge No. 97, and served as its Master in 1936. In 1946, he was elected Junior Grand Warden, advanced each year, and was elected Grand Master in 1949.

He affiliated with Lents Lodge No. 156, as a dual member, in 1963.

His death occurred on June 25, 1967.

Grand Lodge conducted the funeral services in the Colonial Mortuary, Portland, with M.W. Brother Ernest E. Bolliger, P.G.M., officiating.

Attendance was unusually large.

One Hundredth Annual Communication, At Portland, 1950

Grand Master Shalor C. Eldredge opened the Grand Lodge in Annual Communication on June 14, 1950, with representatives present from 182 chartered Lodges; five chartered Lodges were not represented: Grand Ronde Valley No. 56, Shedd No. 79, Standley No. 113, Antelope No. 116, and Lostine No. 123.

The Grand Master reported the deaths of M.W. Brothers Percy R. Kelly and Carl G. Patterson. Past Grand Masters. M.W. Brother Kelly died on June 14, 1949, and he was buried by the

Grand Lodge in Salem, on June 17, 1949, with Grand Master Shalor Eldridge conducting the funeral ceremony. M.W. Brother Carl G. Patterson died at Seaside on May 1, 1950.

On July 11, 1949, the Grand Master constituted Benjamin Franklin Lodge No. 210 and installed its charter officers: Harold Axford, Master, William J. McCoy, Senior Warden, and Fred Breckon, Junior Warden.

Crater Lake Lodge No. 211, Klamath Falls, was constituted by Grand Master Eldredge on July 23, 1949, who, installed the charter officers: Robert R. Simmonds, Master, Floyd M. Bennett, Senior Warden, and W. Dexter Elliott, Junior Warden.

Three Cornerstones were laid by the Grand Master: July 25, 1949, Union High School, at Reedsport, Douglas County; September 10, 1949, Masonic Temple of South Umpqua Lodge No. 72, Canyonville; and Parish House of Grace Memorial Church, Portland, on June 11, 1950.

On March 3, 1950, Grand Master Eldridge convened the Grand Lodge in the Shrine Auditorium of the Masonic Temple, Portland, to receive Most Worshipful Henry C. Heal, Grand Master of the Grand Lodge of Washington, F. & A.M. and his official family.

Grand Master Eldridge issued eleven special dispensations to Lodges, authorizing them to receive and at on the petition of men who had either lost a limb or limbs, eye, or physical disability from an attack of polio, five of which were individuals who had been injured in the armed forces of World War II, five were disabled by accidents, and one from polio. The Grand Master made the following statement:

“Though there may be many divergencies of opinion, I assure you that it was my sense of responsibility and the exercise of weighed judgment that actuated me in these decisions. We are taught that it is the internal and not the external qualifications that recommend a man for Masonry and therefore I feel that our fraternity is greatly enriched by the character of those whom we have thus admitted.”

It appears probable that the fact that each Grand Master of Oregon can rule on physical problems of petitioners is a wise procedure because circumstances change, such as war disabilities, and to bar a petitioner on the sole ground that he is not perfect physically, seems unjust and slanted towards the operative Masonry, rather than the speculative in which we work. M.W. Brother Proudfoot, when he was Grand Master, expressed the hope that injuries resulting from service in the armed forces would be considered on a liberal interpretation where petitions for the degrees were concerned. So, as your Historian, I think that Grand Master Eldridge should be commended for issuing those special dispensations covering physical disabilities.

Grand Master Eldridge made some recommendations which were timely:

"During this year it has been my privilege to peruse the minutes of Oregon Military Lodge U.D. of Frankfurt, Germany, and thereby gain a genuine understanding and knowledge of this lodge's activities and the fine work it is doing."

"The 1949 records reveal the following degrees conferred: E.A. 24, F.C. 16, M.M. 13. Besides this, there were eleven who received courtesy work, some the three degrees, some two and some one degree only. The minutes covering Jan. 5, 1950, to April 6, 1950, show sixteen receiving the E.A., 6 the F.C. and 3 the M.M. with four affiliations."

"Our boys in the American sector of Germany need their Masonry and the above record justifies this statement. I therefore take pride in recommending that Oregon Military Lodge U.D. be continued."

"There is particular need for a second lodge in Corvallis and a third one in Eugene and I recommend to the brethren of these two communities that they practice Masonry by exercising their sympathetic feelings for those who are hungry for the opportunity to work. This, my Brothers, is a broad view of Masonry and by it we assist others and thus build for ourselves."

The Grand Orator, W. Brother Frank B. Bennett, delivered an interesting and thought-provoking oration on the "Valley of Dry Bones" in which he strives to encourage members of the Masonic Order to seek light on those forces and institutions which have made America a great nation, and points up the tremendous values which are derived from education. It has been read to be fully appreciated.

The report of the Grand Lodge Trustees brings to light some interesting and important data. The working of the revision of the Code by the committee headed by W. Brother Walter O. Haines will be one of the most important topics for the Grand Lodge to consider at this annual communication. They commended the painstaking hours of work by the members of this committee, the sacrifices made and the labors performed could not go unnoticed by the Trustees. The Trustees were pleased to join with the recommendation of the Jurisprudence Committee and the Committee on Revision of the Code relative to the adoption of the Code as submitted.

A contribution of \$250.00 was made by the Trustees, through the Masonic Service Association, for the relief of Masons in the Ecuador earthquake region, in line with comparable contributions from other Grand Jurisdictions.

A contribution of \$116.66 was made, in conjunction with other Grand Masonic bodies in the state, to send two DeMolay boys to attend the unveiling of the statue of George Washington in our national capital by the President of the United States. The thanks for the boys and those in charge of DeMolay in Oregon and the significance of representation from our state has more than repaid the amount given.

The Centennial celebration scheduled for observance in 1951 under the capable leadership of R.W. Brother Ralph S. Nesbitt and Research Lodge was in the planning state, with Brother Donald E. Farmer named as General Chairman. An initial allocation of \$5,000.00 has been suggested to include a banquet at the appropriate Grand Lodge session, and a participating program for all appropriate program for all constituent Lodges. The amount suggested in the appropriation was modest in comparison with other Grand Jurisdictions for similar projects, yet it was deemed sufficient.

The Grand Secretary's report disclosed that 252 Life Memberships were issued during the fiscal year, bringing the total since the program was instituted to 4,635. He again emphasized the necessity for Lodges that are dependent upon their dues for their financial existence to raise their Life Membership fees so that the return from this investment would be compatible with the dues of the Lodge.

Total Grand Lodge dues for the calendar year of 1949, amounted to \$162,843.50; 1,1995 had been raised; 177 had been dropped, N.P.D.; 2 expelled; net gain 1,476; and the total membership, December 31, 1949, was 38,191.

The report on the Grand Lodge Educational Fund was submitted by R.W. Brother Ralph S. Nesbitt, Senior Grand Warden. It disclosed that 45 children had been recipients of financial aid from the fund to the extent of \$13,570.50. The Trustees, after considerable investigation, decided to follow the policy of making ten payments rather than twelve, feeling that the intended use of this fund was solely for education assistance. They had also pursued a policy of rendering assistance only to those children attending the public schools, and due to supervisory requirements, it was deemed advisable that these benefits be granted only to those residing within the Grand Jurisdiction. Some additional data in this report will now be quoted:

"We have required that close supervision of the children be maintained at all times by at least one member of the lodge, or by a Master Mason of another lodge as a courtesy to the lodge requiring the assistance. In our opinion advice and personal contact of this nature is equally, if not more, important than the financial aid. We are requiring reports relative to the welfare and progress of the children. The Trustees consider this of sufficient importance to warrant discontinuance of the payments if such reports are not received."

"We wish to urge the lodges having children in need of this assistance to make their application early in order to avoid delay in their processing. It was brought to our attention recently that through the neglect of a lodge, a child failed to receive assistance for a period of approximately six months."

"In addition to the application we are now requiring the lodges to finish a budget of family expenditures. The purpose of the Educational Fund is not for family subsistence. It must be expended on the actual education of the children."

The death of W. Brother Leon V. Jenkins, Mount Tabor No. 42, was reported in Grand Lodge; he died on June 14, 1950. He was Master of Mt. Tabor Lodge in 1920 and was a highly respected member of the Masonic Order who was devoted to its teachings and precepts. He was Chief of the Portland Police for many years.

The special committee on leadership training scholarships reported that because the program was late in starting, only four boys were sponsored by the Lodges. The Trustees approved these applications and they were given the \$200 scholarships during the school years. They recommended that the Trustees receive the approval of Grand Lodge to award eight \$200 scholarships during the coming school year. This report was approved by the Finance Committee and Grand Lodge adopted both reports.

The Centennial Committee composed of Ralph S. Nesbitt, General Chairman, and Donald E. Farmer, Activities Chairman, made a report on the general plans they had adopted, and their report was approved. It called for a general closed meeting to be held on the exact anniversary date, September 15, 1951, in the Civic Auditorium in Portland, using the full facilities, and the maximum seating capacity of some 4400. The meeting to include, but not necessarily to confined to, the following highlights:

- (a) A featured Masonic speaker of national prominence.
- (b) Participation by pre-requisite bodies—assisting in entertainment, pageantry, flag ceremonial, etc.
- (c) Attendance of distinguished guests, with particular emphasis from the Grand Jurisdictions of Missouri and California.

In addition to this mass meeting, it was planned that each Lodge within the Grand Jurisdiction would be requested and urged to schedule a special meeting during the Centennial Year (September 15, 1951, to September 15, 1952) dedicated to the celebration of One Hundred Years of Oregon Masonry. Historical and related material will be made available, covering several suggested appropriate programs, all or any part of which may be used or adapted to fit the plans and desires of the individual Lodges.

It was further recommended that the Annual Communication of the Grand Lodge occurring within the Centennial Year be designated as the Centennial Session, with such special observance as may later be determined to be appropriate and possible.

The Jurisprudence Committee reported on a proposed amendment, adopted in 1949, that would have made Past Masters, when present, members of Grand Lodge, but they recommended against this plan. Their report was accepted, and the amendment was not adopted. This idea was a part of the Constitution adopted in 1851, but was omitted from subsequent revisions, and appears to be bad legislation, because if from subsequent

revisions, and appears to be bad legislation, because if adopted it would give an undesirable power to Lodges adjacent to Portland, or wherever the Grand Lodge Annual Communication might be held, by reason of the fact that many Past Masters could attend, and legislation could be enacted which might not be wanted by the majority of Lodges in the Grand Lodge, or create bitterness in the Jurisdiction the harmony in the Grand Lodge, or create bitterness in the Jurisdiction, a condition to be avoided at all costs. The original provision in the Constitution of 1851 called for all Past Masters, collectively, to have one vote, and with the small number of Past Masters available then, it might have been good legislation, provided it was possible for them to agree among themselves, but the number available to vote now would render that type of voting absolutely impossible.

In the 1949 Annual Communication, Grand Lodge considered a proposed amendment to the Constitution which called for Grand Lodge to hold its Annual Communications on the First Wednesday in December, instead of the time stated for June. The reason for this proposed change was that the many Lodges situated in the farming areas found it difficult for their officers to attend Grand Lodge during June, when haying and other activities on the farms and ranches were at a peak. When June was selected for the annual communication, in early days of this Grand Lodge, it was chosen because the roads were in better condition than in the winter months, and since water transportation was used as much as possible, the rivers and larger creeks were high, making it possible for steamers, boats, and canoes to move passengers more rapidly than when the water was low in late summer or early fall, or when it was in flood in late fall, winter or early spring. The excellent transportation facilities which we enjoy today have only existed for some forty years or so, and it might be better if the time for Grand Lodge were better adjusted to the conditions of travel as they now are.

However, when the Jurisprudence Committee's report on this proposed change in the Constitution reached the floor of Grand Lodge in 1950, it was late on the second day, and the Grand Lodge had a heavy schedule. The report was favorable, yet, because of a great diversity of opinion, the Committee did not go overboard for or against the proposal. Had the matter been introduced at an earlier time in the Annual Communication, it is believed that the representatives would have given it better consideration, but they were tired and they did what most people do when bored, or fatigued, they rejected the proposed amendment, although they adopted the report of the Jurisprudence Committee.

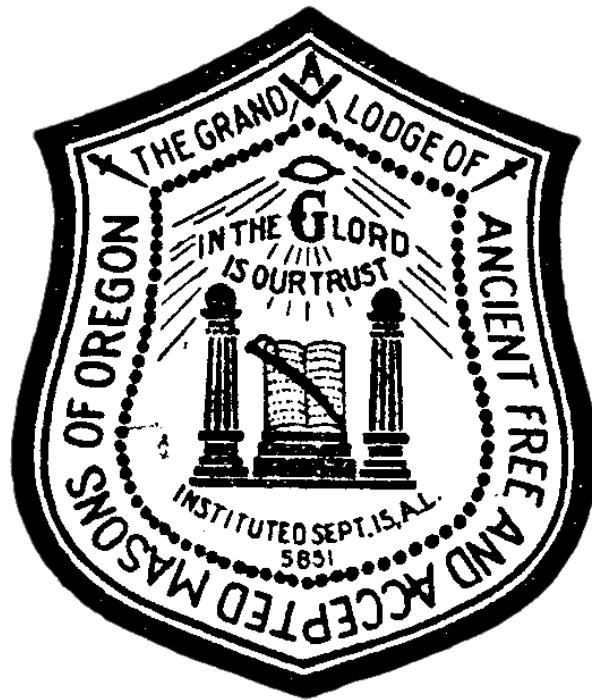
A resolution providing for the disposition of the Revised Code, signed by the Jurisprudence Committee and the Code Revision Committee, was adopted by the Grand Lodge. This resolution read as follows:

"Be It Resolved, That the Constitution, By-Laws relative to the Grand Lodge, and By-Laws relative to Lodges, otherwise designated as the Code, as submitted to this Grand Lodge by the Code Revision Committee, with such minor revisions therein as may be approved by the Grand Lodge Trustees, be adopted:

“Be It Further Resolved, That the Penal Code shall be revised as suggested by the Code Revision Committee, and when approved by the Grand Lodge Trustees shall be considered adopted.

“Be It Further Resolved, That when completed to the satisfaction of the Grand Lodge Trustees, The Code, as so adopted, shall be published, printed and distributed to the Lodges, and shall become effective as soon thereafter as conveniently possible, and upon such date as may be declared by edict of the Most Worshipful Grand Master.

“Be It Further Resolved, That the present Masonic Code shall remain in effect until the date of the edict of the Most Worshipful Grand Master, declaring the Revised Code effective.”



CHAPTER NINETY-TWO

WORTH HARVEY, GRAND MASTER

1947-1948

Worth Harvey was born near Medford, Oregon, in what is now the west city limits, on July 2, 1883, the son of Isaac M. and Sarah A. Harvey, Pioneers of Oregon who crossed the plains from Indiana and Iowa in the 1850's to California, and thence came to Oregon in 1880.

He attended the public schools of Medford, and then attended the Southern Oregon State Normal School at Ashland, from which he was graduated in 1905, and in September, 1905, he was elected principal of the grade schools in Cottage Grove and was so employed until July 1, 1907. He then left the profession of school teaching to enter the better paid occupation of banking, and was employed by the First National Bank of Cottage Grove, remaining with that institution until January 1, 1940, when he was cashier and a director of the bank.

During his residence in Cottage Grove, he was on the school board of both the grade and high schools for twenty-five years as business agent, was intimately associated with most of the students and signed over 1000 of their diplomas. He was interested in civic enterprises, served on the city council for twelve years and later on was city treasurer.

He moved to Eugene in 1946 to become associated with the First Federal Savings and Loan Association as director and appraiser and is now so engaged.

He is married and resides in Eugene, where he specializes on flowers for the sick in hospitals and for shut-ins.

He was made a Master Mason in Ashland Lodge No. 23 on July 27, 1905, and on August 12, 1908, he transferred his membership to Cottage Grove Lodge No. 51, served as its Master in 1916, and later as Secretary and Treasurer. Then on September 5, 1946, he re-affiliated with his Mother Lodge, Ashland Lodge No. 23, as a dual member. From June, 1951, to November, 1956, he was a member of Research Lodge No. 198. He is a Lifew Member of Cottage Grove Lodge No. 51.

Brother Worth Harvey has always been intensely interested in working with the Lodges where he has lived. He has devoted a great deal of his time to assist in the establishment of new Lodges, thus he supported Applegate Lodge No. 212 by becoming a plural member in 1957, and when Emerald Lodge U.D. was formed, he was one of the members when it was placed under dispensation on January 27, 1964; and was a charter member when Grand Lodge issued a charter on June 11, 1964.

He was elected Junior Grand Warden in 1947, advanced regularly thereafter and was elected Grand Master in 1950.

One Hundred First Annual Communication, At Portland, 1951

Grand Master Worth Harvey opened the Grand Lodge in Annual Communication on June 13, 1951, with representatives present from 171 chartered Lodges; 11 Lodges were not represented: Scio No. 39, Lakeview No. 71, Hood River No. 105, Florence No. 107, Rickreall No. 110, Lone No. 120, McEwen No. 125, Sherman No. 143, Estacada No. 146, Golden Rule No. 147, and Siuslaw No. 192.

The Grand Master's report indicated that the Craft throughout the Grand Jurisdiction was working hard and that Freemasonry in Oregon was making progress. He expressed, through his selection of words, the thought that the designs laid down upon the trestleboard were being carried out. It seems best to quote a portion of his opening remarks:

"In traveling over 25,000 miles during the year on purely Masonic duties, it is a pleasure to report to you that our beloved fraternity is making progress and, although faults and frailties exist as in any other institution, yet its membership is taking a leadership in all of those matters pertaining to good citizenship and good government and increased attendance in constituent lodges is reported in most instances. This comes not primarily from increased membership, but rather from activities and interest developed by our officers and the splendid assistance rendered, through our

Educational Program, by Research Lodge of Oregon No. 198. Through this Educational Program there is a continuing effort to advance the Doctrine of the Responsibility of the Individual Mason, not only ritualitically as to God, country, neighbor and our self, but also to our public schools, our government, local, state, and national; our Masonic and Eastern Star Home, with the creation of an endowment that will maintain and support it in a matter fitting the dignity of our fraternity; and our youth program. These are but a few of the responsibilities that we must keep constantly in mind until the desired results shall have been achieved."

District meetings had been held in all 32 of the district; these meetings provide contact with the officers and about 10% of the membership, and were most inspiring, giving the Grand Master an opportunity to observe Masonry at work, perhaps in a slightly different way in each locality, yet with a basic thought of ideals and aspirations shared alike in the common objective. He regretted, as many Grand Master had done before him, that attendance at district meetings was not larger, in order that programs and addresses would reach a larger number of Masonic Masons. The problem of attendance at District Meetings has, for many years been a vexing enigma. Generally speaking, only officers of Lodges, Past Masters and a sprinkling of dedicated Brethren attend, plus perhaps a larger group of Brethren from the Lodge in which the District Deputy holds membership, and they attend, primarily, because of loyalty. It is not possible to reach those Brethren who need instruction and education for the simple reason that they have lost their interest.

He pointed out that considerable time, thought and planning had been expended by several Master Masons to bring these meetings to particular areas but competition from other events accounted for the lack of attendance by a number of Brethren who would otherwise attend. There was one thing that he did not mention which has a considerable bearing on poor attendance at District Meetings, namely, there are too many of them. Blocking up several Districts into one good and well thought out area meeting would be better for all concerned. Such a meeting, advertised well in advance of the scheduled date, will draw a considerable attendance, because it provides an incentive for Lodges to meet with other Lodges and fraternize; but there is one other important matter, the meeting must be snappy, short, and get the Brethren into the banquet room for refreshments and sociability. Long addresses will put people to sleep and the Brethren will then resolve never to get stuck with another District Meeting. If the address is going to be over twenty minutes, it's too long and you have lost your audience.

Grand Master Worth Harvey had the pleasure of granting a dispensation for a Lodge U.D. at Elmira, Lane County. McKenzie River Lodge No. 195 sponsored Applegate Lodge U.D. It was instituted by the Grand Master on April 28, 1951. The ceremony was witnessed by a large number of Brethren from all over the state, Eugene Lodge No. 11, Thurston Lodge No. 28, Cottage Grove No. 51, Creswell Lodge No. 112, Junction City No. 128, Liberty Lodge No. 171,

McRiver River Lodge No. 195, and Oakridge Lodge No. 205, individually, presented gifts of money or lodge equipment to assist the new Lodge in getting started.

Grand Master Harvey reported the death of M.W. Brother Frank S. Baillie, P.G.M., in Sacramento, California, on March 27, 1951.

The Grand Master attended the Tri-State meeting in Seattle on January 14, 1951, the Annual Communication of Washington on June 21, 1950, the Centennial Communication of the Grand Lodge of California, their 101st Annual Communication. October 8th through 13, 1950, and R.W. Brother Nesbitt, Deputy Grand Master, represented Grand Master Harvey at the Grand Lodge of Idaho on September 18.

Grand Master Harvey granted 15 special dispensations to Lodges, waiving physical qualifications, five for men who lost limbs in the armed services, three from industrial accidents, one on account of a limp, one for loss of one eye, one for partial refusal of portion of M.M. degree because of illness, one from effects of polio, and three for accidents while still boys. In all of these cases, he viewed the problems from the speculative side of Masonry, rather than the more definite stipulations of Operative Masonry.

Six cornerstone laying and dedication ceremonies were reported as follows: August 6, 1950, Methodist Church, Oregon City; September 15, 1950, High School, Baker; September 21, 1950, Dedication of Children's Hospital School, Eugene, with M.W. Brother Ransom, working under the Grand Master's proxy, presiding; October 1, 1950, School District 6C Central Point; October 7, 1950, Dedication of Masonic Temple of Hermiston Lodge No. 138, Hermiston, with M.W. Brother George T. Cochran, working under the Grand Master's proxy, presiding; and May 19, 1951, Curtis E. Mason Public School, Beaverton.

On June 1, 1951, the Grand Master, in conformity with a resolution adopted by the Grand Lodge in 1950, declared by his edict that the revised Code was to be in effect as of that date.

Grand Master Harvey noted that a greater interest had been encouraged in our youth organizations, and one of the most delightful experiences had been the attendance at the state sessions of the Job's Daughters, Rainbow for Girls, and DeMolay, and in the following quotation expressed his reactions"

"The energy and loveliness of Youth has charmed us; their loyalty and interest and devotion to Masonic ideals and service has inspired us, and their dignity and decorum have proved to us that theirs is a real program and is worthy of our assistance. Leadership from Masons has been lacking in some instances, and this should be corrected in the programs of the year if found lacking in the lodges of the State. Certainly there are those who will assume an active and continuing leadership in supplying an energetic association with our boys and girls when there is such a need. Our prayer is that this need may be met."

He felt that the time had arrived for the creation of the office of Grand Historian, and noted that some nineteen articles on Oregon Masonic history had been written. Your Historian

wrote these during the first five months of 1951 at the request of R.W. Brother Ralph S. Nesbitt, Deputy Grand Master, and chairman of the Centennial Committee. He recommended that the necessary legislation be prepared to create the appointive office of Grand Historian.

W. Brother Marion E. Scofield, Past Master of Oregon Military Lodge, U.D., Frankfurt, Germany, was presented to the Grand Lodge by Grand Master Harvey, and then made a very interesting report on his Lodge, its starting troubles with regalia and jewels, and he brought out quite plainly that the Lodge had members from all over the United States and even from the Philippine Islands. The Marshal of the Lodge was an Oregon Mason all right; he had been made a Master Mason just two weeks before he went overseas. The Master was from Oregon, the Senior Warden from Missouri, the Junior Warden from the Philippines, Brother Scofield, then Senior Deacon, was from Texas, and the Junior Deacon came from Massachusetts. The work naturally was not uniform. They had problems peculiar to military Lodges, their officers were in constant danger of being transferred, and officers had to move up quite unexpectedly. To really appreciate W. Brother Scofield's address, it is necessary that you read it and then you can have a good laugh, as your Historian did when he read it.

The report of the Centennial Committee was in the nature of a progress outline and followup on the report made in detail in 1950. On the anniversary date, September 15, 1951, the District Centennial Celebration Meetings will be held on a statewide basis. If local conditions will not permit holding them on the exact date, a date as near thereto as possible had been selected. These District Meeting programs; under the general chairmanship of W. Brother Deskin O. Bergey, have met with general acceptance, and plans by each District are well advanced and assure worthwhile and significant meetings.

Plans for continuing observance throughout the Centennial Year by individual Lodges have been prepared and distributed. This program is under the chairmanship of W. Brother William D. Sharpe.

A topical history, with nineteen subjects deemed to be important, was prepared for use of the Lodges by W. Brother John C. Wilkinson. These were ready for distribution to all Lodges in the Jurisdiction, and should be used in making up programs during the Centennial Year.

M.W. Brother Clarence D. Phillips, Chairman of the Centennial Finance Committee, indicated that the preliminary allocation provided in 1950 appears to be adequate to underwrite all expenses incidental to the Centennial Observance.

The report on the Educational Fund by R.W. Brother Jared W. Summerhays, Senior Grand Warden, showed that during the fiscal year just passed, 41 children from 27 families had received financial aid from this fund. The total amount disbursed was \$8,140.00, and these grants are outright gifts and not loans.

A report on Leadership Training and Grand Lodge Scholarships showed that five boys had participated in this plan during this past school year. The Committee recommended that the name be changed from Leadership Training Scholarship to Masonic Scholarship; that

processing of applications be handled the same as those for education assistance; that the Grand Lodge authorize the Trustees to award twelve \$200.00 scholarships for next school year; and that after the plan has had further trial, that legislation be passed to make it a permanent program. It was adopted.

Grand Lodge adopted as a statement of policy of the Oregon Grand Lodge, that portion of M.W. Brother R. Frank Peters' 1937 address which defines the relationship of "Masonry and Politics," which portion had been referred to the Jurisprudence Committee and had been approved by them. It would therefore be placed in the Manual.

A proposed amendment to the Constitution called for the addition of a Worshi[ful Grand Historian, and in another proposed amendment, defined his duties, which read: "It shall be the duty of the Grand Historian to prepare historical material pertaining to Grand Lodge and file one copy thereof with the Grand Secretary," These two proposed amendments were adopted and referred to the Jurisprudence Committee for report in 1952.

1736–1986



*Historical Sketch
of the
Grand Lodge of Antient Free and
Accepted Masons of Scotland*

This is the beginning of the “History Sketch of the Grand Lodge of Antient Free and Accepted Masons of Scotland”. I hope you will enjoy the history that you will find here.

It begins with a picture of Brother J. M. MARCUS HUMPHREY OF DINNET, Grand Master Mason.



BROTHER J. M. MARCUS HUMPHREY OF DINNET
GRAND MASTER MASON

THE GRAND LODGE OF SCOTLAND

Historical Sketch 1736-1986

It is perhaps appropriate that this historical sketch of the Grand Lodge of Scotland should commence with a quotation from one of the works on which it is based, and to which acknowledgement is made. In the "Ashlar" which was printed in the 1953 edition of the Year Book it was stated that "Freemasonry would be well advised to stick to its immediate origins, and not to try to satisfy the craze for antiquity that plunges us into a maze of conjecture that adds nothing to our prestige."

We propose to follow this advice but must lead up to the formation of Grand Lodge in November 1736 by giving some account of the events which preceded that date. It is not proposed to indulge in any fanciful attempt to relate presentday Freemasonry to the building of the pyramids of Egypt, the ancient structures in India, Peru or the Middle East, nor even to the

building of King Solomon's Temple, but we must commence some considerable time prior to 1736 with facts about Masonry in Scotland which are documented. As an example the position in Edinburgh more than two hundred years before the formation of Grand Lodge is cited, but the reader will appreciate that similar conditions applied in other major centres in Scotland at that time.

The earliest reference to a Lodge in Edinburgh is to be found in the Statute "anent the government of the Master Masons of St Giles, 1491" which is to be found in the Burgh records. It lays down the conditions of employment of those engaged on the work and it can be compared with the ordinances of York Minster dated 1370, for the Edinburgh Statute declares that the Masons are to "get a recreation in the Common Lodge", whereas the York Ordinance of some hundred years earlier states "after nine ye may drink in ye lodge".

The word "Lodge" was used in this sense by the specialist builders, particularly engaged on cathedrals and castles or the major contracts of the day, but the builders in Scotland, unlike their English counterparts, found there was little demand for building after Bannockburn and were forced to amalgamate with the craft associations in the burghs and sheriffdoms. Eventually these craft associations were, by Seals of Cause, made incorporations of Mary's Chapel contained three trades — masons, wrights and coopers. However, the masons were still able to preserve their own particular organisation and usages.

The craftsmen of the period often suffered at the hands of the Guild Merchants who became the first regular town councils and these latter gained increased privileges while the craftsmen were denied an appropriate share of representation on the Council and therefore had no means of airing their views. The Guild Merchants became increasingly powerful and no craftsman was permitted to enter a Guild unless he renounced his craft.

To counter this situation the craftsmen formed their own associations which became so strong that, in 1424, James I enacted a law designed to suppress "leagues and bands of craftsmen" to protect the community at large from exploitation.

There was a further ordinance to the effect that each craft was to be placed under the supervision of a Deacon, or Maisterman, and this enactment brought the associations under legal control. But some three years later Parliament deprived the Deacons of their statutory powers as it was felt that they were working against the realm and, in the following year, a Council General of the Realm directed town councils to appoint a warden of each craft to regulate wages, fix prices and inspect the quality of the workmanship. In spite of this law assemblies still came together to elect Deacons, and this confirmed by a further enactment of Parliament in 1457 repeating the prohibition of "leagues and bands".

By 1475 the masons and wrights of Edinburgh became sufficiently strong to obtain a Charter of Incorporation from the Magistrates and Town Councils of the Burgh of Edinburgh, and this begins a new era in Scottish Masonry. This Charter states that its statutes and rules were made "for the honour and worship of St John, in augmentation of divine service and for the ruling and

governing of the two Crafts” — in other words, trade regulations. This Incorporation came to be known as the Incorporation of Mary’s Chapel. Perhaps the best description of an Incorporation is a trade association comprising Masters or Employers (Masters being self employed), and Journeymen or Employees.

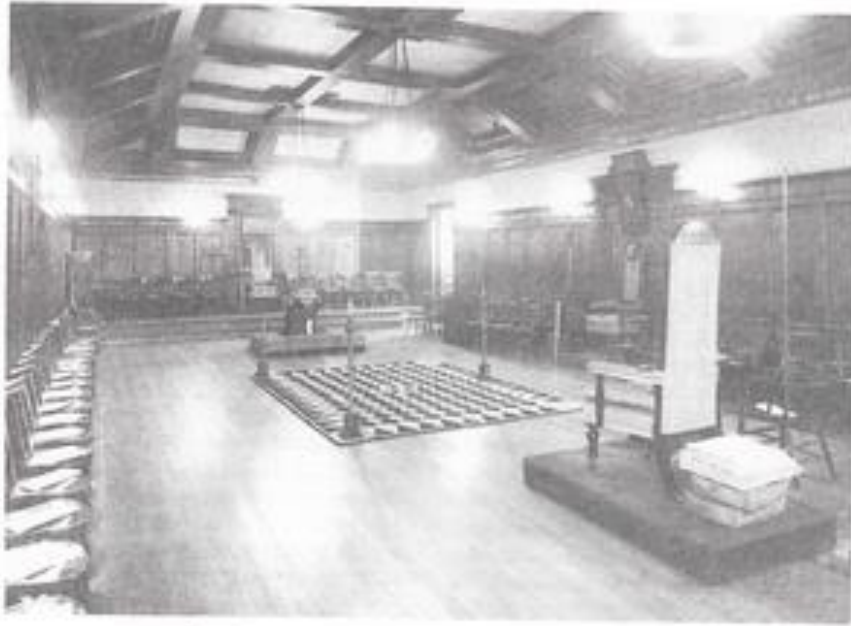
The Lodges were the Masons’ private gatherings dealing with domestic affairs, and for a time these private conventions were made illegal, and craftsmen were forbidden to frame their own rules and regulations. Even the Incorporations, which were permitted to continue, came under a different form of control.

Eventually the organisation in which the Masons were interested — the Lodge which, unlike the Incorporation, was limited to their own craft — acquired a permanency in the continuing expansion of the Burgh of Edinburgh. The Masons dealt within their Lodge with matters such as trade differences and the framing of rules for the conduct of the various grades of Masons, keeping and dispensing charity funds and entering apprentices. By 1575, Notaries were paid as clerks and were admitted members of the Lodge and initiated into the secrets of the Masons’ Word. Notaries were essential as very few operatives could write in these days.

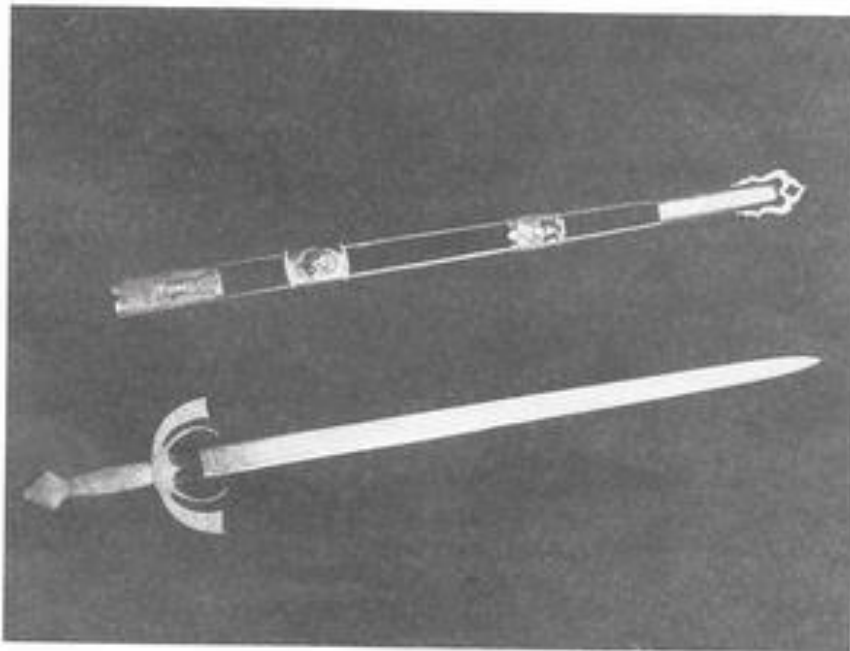
Two factors contributed to the co-ordination of Lodges throughout Scotland in 1598, the first being the appointment by the Crown of the Master of the Work and Warden General, and his duties were administrative — “embracing the governance of all Masons and Lodges throughout the country” — quite distinct from the Incorporations of the Burghs which were still controlled by the magistrates. The second factor was the periodic meetings of representatives of Lodges to discuss matters of common interest and, as these meetings were usually held in Edinburgh, Mary’s Chapel gained a pre-eminence among the Lodges and one of its officers was frequently Warden General.

At this state the Incorporations continued to have a predominating position in the community and the Masons Lodges was a secondary place, and until the end of the sixteenth century, when there were agitations by the Masons, the function of the Warden General did not carry much weight in the trade affairs of the Mason of the Warden General did not carry much weight in the trade affairs of the Mason Craft. However, with the economic demand for more freedom for trade the Incorporations gradually declined to their present status of societies with charitable funds.

There is extant a list of Masters of Work and Wardens, and in 1583 William Schaw was appointed to this office by James VI. Schaw had held various palace appointments and was a trusted servant of the Crown, and so was given the commission of the re-organisation of the Mason Craft. In 1598 he issued the first of his known Statutes (reproduced by [Appendix No. 1](#)). These Statutes comprise the first known code for any operative Lodge and were intended for all Lodges in Scotland. They mark a significant period in the history of Scottish Freemasonry and with these rules, definitely Masonic in content, a new era commenced.



THE LODGE OF EDINBURGH (MARY'S CHAPEL), No. 1.



SWORD CARRIED BY GRAND SWORD-BEARER.

Top Picture: The Lodge of Edinburgh (Mary's Chapel). No. 1.

Bottom Picture: Sword Carried by Grand Sword-Bearer.

Murray Lyon was of the opinion that the Statutes were drawn up because of the conditions of the Craft at that time, and when compared with the Seal of Cause of 1475 they appear to codify all matters delegated by the Incorporations to the Lodges over the years.

Briefly the first Statute of Schaw had twenty-two items, covering the duties of Master to brother craftsmen and to the public, entry of apprentices and the passing of Masters and jFellows. For the present-day speculative Masons the interesting items are: obedience of office-bearers, yearly election of Warden, presence of six Fellows at admission of a Fellow of Craft.

Item 18 of this Statute is interesting because of its “Safety at Work” aspect which ordains that the utmost care should be exercised by the Masters in respect of the safety of the scaffolding used by their workmen. The penalty for infraction of this rule is heavy since if through a Master’s “negligence or sloth” any person should come by “hurt or scathe”, that Master shall be deprived of his right to employ labour and for the rest of his days shall work under another Master.

While the lmethod of election of the Chair had been decided upon there was no uniform date for the holding of elections and so Schaw issued a supplementary Edict laying down that Wardens be chosen annually on St John’s day and this substantially orserved by Lodges to the present day.

The second of the Schaw Statutes was promulgated in 1599 (see Appendix No. 2). Most of the provisions refer to Operative customs in Lodge Mother Kilwinning, except one which altered the date of election in Mothe Kilwinning and kindred Lodges to 20th December. There were no new matters of a wider scope and this jStatute confirmed conditions which already existed. The two important points to be mentioned are:—

1. The Lodge of Kilwinning was confirmed in its then existing status in the south west of Scotland as almost a Grand Lodge.
2. The three head or principal Lodges in Scotland were declared to be Edinburgh, Kilwinning and jStirling as follows:—“It is thought needful and expedient by my Lord Warden General that Edinburgh shall be in all time coming as of before the first and principal Lodge in Scotland and Kilwinning be the second Lodge.”

The documents of both of the Schaw Statutes were rediscovered in Eglinton Castle over one hundred years ago and were gifted to Grand Lodge in 1952 by Brother The Earl of Eglinton and Winton (Grand Master Mason; 1957-61).

APPENDIX II

SCHAW STATUTE OF 1599

xxviii Decembris, 1599.

First It is ordanit that the warden wthin the bounds of Kilwynning and vther placeis subject to thair ludge salbe chosin and electit zeirlie be mairyest of the Mre witis of the said ludge vpon the twentie day of December and that wth the kirk of Kilwynning as the heid and second ludge of Scotland and yrether that the generall warden be advertysit zeirlie quha is chosin warden of the ludge, immediatlie efter his election.

Item It is thocht neidfull & expedient be my lord warden generall that everie ludge wthin Scotland sall have in tyme cuning ye awld and antient liberties yrof use and wont of befor & in speciall, yt ye ludge of Kilwynning second ludge of Scotland sall haif thair warden put at the election of ye wardenis wthin ye bounds of ye Nether Ward of Cliddisdail, Glasgow Air & bounds of Carrik; wt power to ye said warden & dekyn of Kilwynning to convene ye remanent wardenis and dekyns wthin ye bounds foirsaid quhan thay haif ony neid of importance ado, and yai to be judgt be ye warden and dekyn of Kilwynning quhen it sall pleis thame to spene for ye tyme either in Kilwynning or wthin ony vther pt of the west of Scotland and bounds foirsaid.

Item It is thocht neidfull & expedient be my lord warden generall, that Eldr salbe in all tyme cuning as of befor the first and principall ludge in Scotland, and yt Kilwynning be the second ludge as of befor is notourlie manifest in our awld antient writs and that Strueling salbe the third ludge, conforme to the said privileges thair of.

Item It is thocht expedient yt ye wardenis of everie ilk ludge salbe answerabel to ye presbyteries wthin thair schireldomes for the maissonis subiect to ye ludgeis anent all offensis ony of thame sall commit, and the thrid pt of ye villawis salbe employit to ye godlie visis of ye ludge quhair ony offensa salhappin to be committit.

Item yt ye be tryall takin zeirlie be ye wardenis & maist antient maisteris of everie ludge extending to sex personis quha sall tak tryall of ye offensa, yt punishment may be execut conforme to equitie & iustice & guid conscience & ye antient ordor.

Item It is ordanit be my lord warden generall that the warden of Kilwynning as second in Scotland, elect and chais six of the maist perfyet and worthiest of memorie wthin (thair boundis,) to tak tryall of the qualificacions of the hail mairis wthin the boundis foirsaid of thair airt, craft, scyence and antient memorie; To the effect the warden deakin may be answerable heiraffir for six p(er)sonis as Js qmittit to him & wthin his bounds and jurisdiction.

Item commissair in gewin to ye warden and deakon of Kilwynning as second luge, to seclaid and away put furthe of yr societe and companie all p(er)sonis disobedient to fulfil & obey ye hail acts and antient statutts sen down of befor of guid memorie, and all p(er)sonis disobedient eyr to kirk craft counsall and uyris statutts and acts to be maid heireffir for ane guid ordour.

havand charge of ane work, bot sall ever be subject all the rest of thair dayis to
wark vnder or w ane other principall maister havand charge of the wark.

Item, that na maister resquat or ressett ane vther maisteris prenticeis or servand
that sall happin to ryn away fra his maisteris service, nor interteine him in his
companye efter that he hes gottin knowledge y^e of, vnder the paine of fourtie
punds.

Item, that all personis of the maissoun craft concorne in tyme and place being
lawchfullie warnit, vnder the pane of ten pundis.

Item, that all the maisteris that sall happin to be send for to ony assemble or
meitting sall be sworne be thair grit aith that thay sall hyde nor conceill na faultis
nor wrangis done be one to ane vther, nor zit the faultis or wrangis that ony man
hes done to the awaris of the warkis that they haif had in hand sa fer as they know,
and that vnder the pane of ten pundis to be taken vp frae the conceillaris of the saidis
faultis.

Item, it is ordanit that all this foirsaidis penaltieis salbe liftit and tane vp frae the
offendaris and brekaris of this ordinances be the wardeneis, dekyonis, and maisteris
of the lodgeis quhair the offendaris dwellis, and to be distributit *ad pios usus*
according to gad conscience be the advyis of the foirsaidis.

And for fulfilling and observing of this ordinances, sett down as said is, The
hail maisteris consent the foirsaid day binds and oblioes thaim heiro to faithfullie.
And thairfore hes requestit thair said Wardene generall to subscribe this presentis
wth his awn hand, to the effect that ane autentik copy heirof may be send to euerie
particular lodge w^{thin} this realme.

WILLIAM SCHAW,
Maistir of Wark.

It should be noted that a transcript of the above in Modern English can be consulted in A.Q.C.94 page 138 et seq.

It should be noted that a transcript of the above in Modern English can be consulted in A.Q.C.94 page 138 et seq.

To Be Continued:

www.masonichosting.co.uk/Ashlar/
www.circlepublications.com

<http://themasoicroundtable.com/>

[Be sure to check this web site. They have a lot of interesting information.](#)

<TODAY in Masonic History>

TODAY in Masonic History:

Robert Burns Passes Away



Robert Burns passes away July 21, 1796.

Robert Burns was a Scottish poet.

Burns (until 1786 spelled Burnes) was born Alloway, Ayrshire, Scotland on January 25th, 1759, the son of self-educated tenant farmer.

Much of Burns education came from his self-taught father. His father taught them the basics of reading, writing, arithmetic, geography and history. Later Burns would attend an "adventure school", which was a school outside the normal school system of Scotland at the time. At the "adventure school" Burns would learn Latin, French and mathematics.

At the age of 15 Burns was already writing poetry. His first piece, *O, Once I Lov'd A Bonnie Lass* was inspired by a fellow worker, Nelly Kilpatrick, at the farm where the Burns family was living and working at the time.

Burns father would struggle until he passed away. Because of this Burns was moved around quite often. When farms where they were tenant farmers would fail, the family would move on to a new community.

In 1777 the Burns family moved to a farm just outside Tarbolton. Two years later Burns and his brother, Gilbert would join a country dancing school. Shortly after they would form the Tarbolton Bachelor's club, a debate society.

Burns had relationships with a variety of women and had several children by many of them. Although he is confirmed to have been married to Jean Armour, a member of The Belles of Mauchline, who he married in 1788, they would have 9 children. It is also believed that he was married to Mary Campbell who died of typhus. It is mostly based on a rumor that the two were married.

In 1786 in order to support this family, Burns accepted a job on a Jamaica Plantation. Mary Campbell passed away around this time and Burns did not have the money to travel to Jamaica. A friend suggested that Burns try to sell his poetry. Burns published his first book of poetry *Poems, Chiefly in the Scottish dialect* also known as the Kilmarnock Edition. It was an instant success. In fact it was so successful that Burns traveled to Edinburgh and would publish the Edinburgh edition of the *Poems, Chiefly in the Scottish dialect*.

In 1795, Burns worldly prospects had never been greater. Unfortunately he had alienated many of his friends with political views. To prove his loyalty to the crown he joined the Royal Dumfries Volunteer, a home defense force during the French Revolution and Napoleonic Wars. His health almost immediately gave way and he began to age prematurely. After a tooth extraction Burns passed away on July 21st, 1796.

Burns was initiated at that age of 22 in St. David's Lodge No. 174 in Tarbolton.

The Origin and History of Lodge St David (Tarbolton) *Lawrence PM 133*

The Origin and History of Lodge St David (Tarbolton) Mauchline No. 133

On 17th May 1771 Lodge Kilwinning No.0, granted a charter to form Lodge Tarbolton Kilwinning (in Tarbolton).

Several of the brethren however, seeing clearly that the power of Mother Kilwinning was on the decline, and wishing to erect a Lodge under the jurisdiction of the Grand Lodge of Scotland, which since 1736 was steadily growing in power, applied to that body to form another Lodge, and on 5th February 1773, St. David Tarbolton No.174, was chartered.

Those brethren still attached to the original Lodge, seeing the wisdom of working under the Grand Lodge of Scotland likewise applied to that body for recognition, which resulted in the erection of Lodge St. James, No.178 in 1774.

It was then realised by the members of both Lodges, that there was not room for two Lodges to operate successfully in such a small village, and naturally a little jealousy crept into both Lodges. After discussions by members of either Lodge, it was agreed to sink their differences and form a union of the two Lodges. This was effected on 25th June 1781, under the name and charter of St. David Tarbolton No.174 since this Lodge held the oldest charter from Grand Lodge.

Robert Burns of Lochly was initiated into Lodge St David Tarbolton No.174 on 4th July 1781 for a fee of 12/6d. Joseph Norman being the Master at that time. Burns was passed and raised on 1st October, 1781.

A disruption of the joint Lodge took place in June 1782, so the history of the United Lodge, although brief, was none the less glorious for all times, having the distinction of making Burns a Mason.

Some of the members of the united Lodge objected to Lodge St. James losing its identity, and on 17th June 1782, another Lodge was erected under the former name of St. James, Tarbolton. At the present time, this Lodge appears on the Roll of the Grand Lodge of Scotland as Lodge St James (Kilwinning) Tarbolton No.135.

Both Lodges operated rather shakily for a time, the stronger one being Lodge St James, having the ardent support of Bro. Robert Burns, who was one of the seceders of the distribution. He was appointed Depute Master on 27th July 1784.

In 1816 Lodge St. David Tarbolton No.174 was renumbered by Grand Lodge to No.131, and in 1826 was again renumbered to it's current No.133.

Lodge St David eventually became dormant in 1843, the Minute Books and certain other articles passing into private hands, but fortunately the Charter was recovered by the then Provincial Grand Master and returned to the Grand Lodge of Scotland.

After a petition to re-open the Lodge was submitted to Grand Lodge in 1869, it eventually re-opened on 24th April 1877 as Lodge St David (Tarbolton) Mauchline No.133, having had several meeting places in Mauchline until acquiring it's own premises on 10th October 1959.

In the late 1920's or early 1930's, the wooden chest containing quite a number of historical possessions of the Original Lodge was regrettably destroyed by fire, but fortunately we still possess the Original charter, Masters' Gavel, Lodge Standard and Senior Warden's Chair. The Lodge St. David Minute book containing the entry documenting the Initiation of Robert Burns was also fortunately recovered from private ownership and is now in the possession of Lodge St. James (Kilw) Tarbolton No.135.

Lodge St David (Tarbolton) Mauchline No.133 continues to go from strength to strength. The present day members are committed to carrying on with the duty of preserving the Lodge's glorious history, and to do everything necessary to ensure that the Lodge will be preserved for future posterity.

Revised and updated from an original commentary by the late Bro Robert James Lawrence PM 133





Ermes Effron Borgnino (a.k.a. Ernest Borgnine 33°)

01/24/1917-07/07/2012

http://www.masonrytoday.com/index.php?new_month=7&new_day=08&new_year=2018



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This is just like the lodge, if you don't tell the Master what you think, how is he to know what you want from your lodge.

